Our life is an apprenticeship to the truth.
—EMERSON

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THE CONTINUING THEOSOPHICAL MOVEMENT

THE problem of the Theosophical Movement, in the present as in the past—in the twentieth century as in the nineteenth—is to create a communicable sense of reality for the moral universe; for, that is, the world in which live all those who have awakened minds and ethical perceptions. This was the project begun, and pioneered, by H. P. Blavatsky. She was indeed the builder of this universe—in the sense of logically coherent structure—for the men of her time and ours. She made the drawings, animated the building blocks with the life of her mind and the breath of her spirit, got down in the dirt and worked to clear away the debris of human nature that the foundations might be laid.

There were others, of course, who helped. There were those who saw her design and understood it, or some part of it, and worked along with her. William Q. Judge was one who seems to have seen the plan whole. His writings, at any rate, bespeak this sort of understanding. What he said and did accomplished a further penetration, a further gathering and arrangement of the materials of meaning and reality for the moral universe. And so it happened, in the decades after 1875, that there were those who saw and started in to speak and act *as if* the moral universe were indeed the true world. They fed the slow processes of an inner metabolism of organic growth in mind and in comprehension of the rule of law in every thing and in every circumstance. Here alone, in these awakenings, in these perceptions, in these roots of attitude and behavior which

see in the affairs of men the struggle of souls to find a meaning for their lives, and which seek to light up the arena of this struggle with timeless concepts of meaning, is the true strength and progress of the Theosophical Movement.

What, after all, is "reality" in the lives of the people of a civilization? It is the sense of meaning, of value, of concern and intention to which the people turn, naturally or instinctively, in their day-to-day lives, from hour to hour and moment to moment. It is that upon which their hearts are set. It is feeling, but it is also idea, and unless the idea is sustained by reflection, by reasoning to conclusions which bear the test of both experience and aspiration, the idea loses its force, becoming a rubric, a shibboleth, a pious memory.

It is this feeling, the secret intuition of meaning latent in the heart of every man, which must be enriched, strengthened, and made operative by the stimulus and support of philosophic ideas. The growth of the body of ideas, like all other growths, is atomic, molecular, cellular, and finally organic, with the swift flow of life which leads to action. Initially, all these growth processes are silent and hidden. They take place without being seen, almost without being felt. They go on in all the humble, individual units of the Theosophical Movement. They reach and affect others by the same process that people affect one another everywhere in the world. They set going a current, a tendency, a living movement in the great web of life.

William Q. Judge once wrote:

> What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point in evolution—at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in all the vast varieties of nature. In mental development we are now at the same point; and what we do now in faith and hope for others, and for ourselves, will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and the Buddhi of the Race. That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope.

Who are the "we" to whom Mr. Judge refers? And why, if "we" means ourselves, should so great a task—greater, it must be, than the modelling of the plastic materials, the psychic and physical struc-

tures of organic evolution—be entrusted to such unskilled laborers, so inexperienced and sometimes faltering a band of workers? The answer, it seems plain enough, is that this sort of change or evolution must come about in a different sort of units of universal growth —the units of consciousness, the units which, as Plato said, must learn to move themselves.

Shapes and forms can be fabricated by builders, but *awareness* cannot be accomplished except by those who are to become aware. A school can be planned by its trustees, staffed by teachers, supplied with books and other necessities of learning, but the pupils have to do the learning for themselves. And only as they learn is the school a school.

So with the present cycle of evolution and the progress of the Theosophical Movement. It is a Movement only as its members move. The universe of moral reality comes into being only as people feel and see that reality. It must be a creation, in consciousness, of a living replica of the universal processes of life.

Only as this universe, this house of life, attains to reality in the minds of human beings can it become inviting to guests who feel that they have lost their homes, or never had one. The house that offers welcome is a house that is lived in. Theoretical structures, doctrinal syllogisms, are like painted scenery. They have form, symmetry, and a certain charm for the mind, but they cannot be lived in; they house no hearts.

The hunger for a place where the soul can be at home exists in modern man. The desperate angers, the fears and assertions and counter-assertions—these are but symptoms of the homeless among the masses of mankind. Men look for solid ground where there is only mush; they look for sky and find only the shadows of an untenanted jungle; they hope for lines of guidance in the ascent but bruise their hands and bloody their feet on jagged edges and scarifying flints. The time will come when the souls of men will assert themselves. It must happen that eyes will sicken of illusion, and the lies about man and his good and his "security" that men tell to one another will fall to the ground like sapless branches grown old and brittle in the gales of controversy. Then they will truly "look around," not as shoppers filled with the ennui of the well-fed and the bored, but as men who have denied themselves too long, and then come to find both themselves and the world.

The sweep and tide of evolution includes such crises in the lives of human beings. Times of great need come to individuals and they come to groups. The need is for a sense of reality in the things of the spirit. And the "things of the spirit," in our age as in the past, are not only seen in the mighty panorama of a great teacher's vision, but as well in the small but substantial harvests of meaning which are continuously gathered through the help of the Companions. For these are the units which are in touch with the other units, their lives in meshing relationships, their feelings mingling in the flow of the common life. It is here that changes actually take place.

THE PSYCHOLOGICAL TRANSCENDENCE

I believe that the One World which is emerging can come into existence only if a New Man comes into being—a man who has emerged from the archaic ties of blood and soil, and who feels himself to be the son of man, a citizen of the world whose loyalty is to the human race and to life, rather than to any exclusive part of it; a man who loves his country because he loves mankind, and whose judgment is not warped by tribal loyalties.

I believe that man can visualize the experience of the whole universal man only by realizing his individuality and never by trying to reduce himself to an abstract, common denominator. Man's task in life is precisely the paradoxical one of realizing his individuality and at the same time transcending it and arriving at the experience of universality. Only the fully developed individual self can drop the ego.

—ERICH FROMM

THE ASCETIC FIRE OF KNOWLEDGE

LIKE moss gathering on a rock, softening its edges and filling the crevices, common usage may eventually cover the original meaning of a word. But unlike the beautifying effect of moss, usage may debase an otherwise lofty meaning. To be sure, in both cases the change is gradual, and as the form of the stone remains intact, the true connotation of words is not lost to one who has the patience and perseverance to search.

In the study of occultism, word-meanings and their use are important. A misunderstood meaning may screen off, so to speak, the power to perceive. A word, rightly understood at the right time, is a mental bridge to the plane of metaphysics. In the secret, inner, study necessary to occultism (meditation arising from study), the rare deposits of spiritual knowledge are brought forward in the luminous zone of the mind only when words are truly understood. Test it and see: the hand may lift the moss and expose the ageless form beneath, and if seen in a light which sharply crosses the form, the many minute shapes, crevices, and multiple colorations, deposits of immemorial ages, lie exposed to the eye; in like manner the inner light must be used to reveal each word meaning, for we are engaged in the study of immemorial science. And, because such a science has threaded its way through many languages, the ancient texts cannot be other than translations translated from translations; blinds made even more difficult of solution through accretions to word meanings. At times, ancient symbols are misused and altered for secular use. For these reasons much of the Secret Doctrine is devoted to clarification of the ancient doctrine so that it can be truly adjudged.

To cite an instance of multiple uses applied to a familiar word one has but to turn the pages of a dictionary to "spirit" to find that this term may have eighteen different meanings. Therefore to approach the hidden threshold of our highest principle, the Sanscrit word Atma, may, in some cases, awaken greater understanding than the word spirit. By way of contrast, the word "fire" has never lost its

primal meaning. It needs no explanation nor clearing away of accretions that might mislead. Although the nature of fire presents the greatest mystery to the senses on the material plane, one never can misunderstand the word itself, because the senses give a clear conception of fire and its power to sustain or destroy life. Its symbolism is in no way ambiguous.

The fourth chapter of *The Bhagavad-Gita,* as rendered by Wm. Q. Judge, may be called the fire chapter. Therein we read of the "natural fire," the "fire of knowledge," the "fire of self-restraint," the "fire of devotion," the "ascetic fire of knowledge," the "subtle fire of the Supreme Spirit," and "the fire which is the Supreme Spirit." None of these "fires" is introduced as a figure of speech. They are expressions of metaphysical truths.

The fire symbolism of *The Secret Doctrine* is one of the keys to practical occultism. When first studied the many references may appear unrelated, but under study the symbolism will reveal a direct correlation between energy and intelligence: not intelligence as understood on our material plane, but as an emanation from Deity. The fires, furthermore, refer to Fohat and his "strides," which pass through the seven cosmic planes on which he functions, whether at the awakening of a manvantara, or in his constant relation to us in the form of occult electricity. And even nearer to us is the meaningful symbolism of our lower and higher principles referred to respectively as four flames and three fires. With this symbolism as a guide let us examine the "fires" referred to, for if they are considered in sequence, one is led from that with which we are familiar, namely, the natural fire, to That which we must eventually learn to know; for "He who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition." (It is beneficial at this point to read the third paragraph of the thirteenth chapter of the Gita where the nature of spiritual knowledge is explained.)

We must seek out the dynamic power of perception. This may be likened to the effect of the natural fire which reduces fuel to ashes, for with the help of knowledge the mind is able to burn away and destroy its principal fixation, "the fault of attachment to action." Attachments of this order light the earthly fires which reduce all aspirations to ashes. Like the color of the sunset, attachments change from moment to moment, often leaving an afterglow of

despair. Overcome this condition and the fire of self-restraint may then be kindled. It is that energy which cauterizes the wounds of the soul, removes obstacles from the entry to the path, and clears the mind of unwanted memories. Its energies awaken the first tender intuitions of the nature of Adhyatma, the true Individual Self.

It is well to dwell long over the nature of this fire for it is the hardest to kindle. Its energy is quickly weakened if there is any doubt contained in that magic aura which envelopes all inner thought and its memories. "If thou wouldst not be slain by them, then must thou harmless make thine own creations." Therefore if one would light the fire of self-restraint it is important to weigh these creations one by one before they sink into the pit of memory from which they may resurrect as unwelcome guests. But if the fire of knowledge has been well established—made to burn with intensity and light through constant study—one has little to fear. From the healing power of self-restraint one may light the fire of devotion. There is no true attainment in the life of spirit without devotion. If perfected, every action is freed from self interest, every desire becomes an aspiration. This fire burns away the power of the false personality, that source of all human misery. It produces a most subtle energy which courses throughout the seven principles of man, giving him eventual control of each principle, one by one. Perfected devotion releases the spontaneous flow of spiritual knowledge. It is also an energy that passes from one individual to another, unconsciously and beneficially. From one such fire countless fires are lighted, creating the karma of release, that karma which eventually unravels the binding web spun through the ages.

But the holder of knowledge, the perfecter of self-restraint, the possessor of true devotion, is not necessarily the ascetic. Will power is needed for the kindling of the fires already glimpsed, but asceticism requires a well defined technique. Technique is special skill; it bridges over the difficulties of right action. "For even sages have been deluded as to what is action and what inaction." Correct knowledge of procedure can be taught so that a worker avoids failure and the waste of materials; this is the function of technique in our world of matter. But the ascetic fire of knowledge belongs to a plane of "action" far removed from matter. Its activity requires the application of a metaphysical technique of which our sciences and industry can teach us nothing. But no one enters true asceticism without it. False asceticism is everywhere to be found. It loves praise and recog-

nition. True asceticism is hard to detect, and shuns praise; for its practice is in secret. Its effects upon the individuality are known only to that one who is the true practitioner and technician, and part of that technique is secrecy. Why is that so? Because the ascetic fire not only purifies, but it produces power. On this account, in the ancient allegories, the gods were ever jealous of the ascetic and were pictured as trying to distract him from his meditation. Thus the ascetic faces danger, for unless he shares his wisdom and at times his power, both may eventually become dissipated in the limbo of the lower self. He is not safe until he enters the light of the subtle fire of the Supreme Spirit.

At this point we, as mere students of Theosophy, are not prepared to follow the inner life of the true ascetic. One of the necessary qualifications of his advance in the life and knowledge of spirit is silence and inner calm so that he may become deaf to the tumult of our civilization. All present activities, civil, commercial, scientific, and religious, are wrapped up in the life of the intellect. The dogma of original sin and its necessary companion dogma of forgiveness, for instance, deal not with spiritual knowledge, but tend to condone man's imperfect way of life. On the other hand science strives to heal the body and perfect its functioning while providing the means to annihilate the greater part of humanity. If the inner life of spirit is not present to guide, the rapid uprush of a civilization may precede its dissolution or destruction—and the advanced ascetic becomes painfully aware of impending events through his power to look backward and forward in time. But, having said farewell to a traveler, and while watching him disappear in the distance, one may attempt to picture the nature of his ensuing travels. In this case, knowing the inner life is sustained by sacrifice, one may realize that the true ascetic will perform all actions as sacrifices to the Supreme Spirit, and, through the purification obtained from the ascetic fire of knowledge, he will become a fitting priest at such an altar.

We are confronted now with a startling thought. Are we not led to believe that a common sight, something familiar to everyday life, which we use and control, is the most mysterious of all mysteries? "The fire which is the Supreme Spirit" would seem to indicate such a teaching, and if we turn to *The Secret Doctrine* (I, 121) there is this reference: "Fire . . . is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine

'SUBSTANCE.' " And again (*S.D.* I, 77), "The intelligence that moves the Universe is fire, and fire is intelligence." A mystery cannot be solved by the usual processes of thought. It must be cherished and carried inwardly for a period and then brought back again for meditation. Eventually the new mystery, relating itself to those already solved or explained, becomes clarified in the mind. How much do we know through individual experience of Atma, of Buddhi, or the Higher Mind? And yet we live with them; and we will find that only through constant study and meditation can a degree of their mystery become part of our perceptive understanding. An inner door must never be forced; it will open of its own accord in due time. But we may nevertheless consider the statement in the *Gita,* related as it is to the ancient form of sacrifice, as an indication of the measure of that which all must eventually attain through sacrifice. And in our present age the only true sacrifice on the altar of the Supreme is the lower, personal nature.

PARACELSUS ON OCCULTISM

Man is that what he thinks. If he thinks fire, he is fire; if he thinks war, then he will cause war. It all depends merely on that the whole of his imagination becomes an entire *sun;* that is, that he *wholly imagines that which he wills.* The spirit in man is the master, imagination is the tool, the body is the plastic material.

The exercise of true magic does not require any ceremonies or conjurations, or the making of circles or designs; it requires neither benedictions nor maledictions in words, neither verbal blessings nor curses. It only requires a strong faith in the omnipotent power of all good, than can accomplish everything if it acts through a human mind who is in harmony with it, and without which nothing useful can be accomplished. True magic power consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith. If I know that divine wisdom can accomplish a certain thing through me, I have the true holy faith. But if I merely believe that a thing might be possible, or if I attempt to persuade myself that I believe in its possibility, such a belief is no knowledge, and confers no faith. No one can have a true faith in a thing which is not true, because such a "faith" would be merely a belief or opinion based upon ignorance of the truth.

—HARTMANN: *Paracelsus*

letters • questions • comment

I have noticed that THEOSOPHY *no longer carries a list of ULT Lodges on the back cover, and wonder if this indicates a change in policy. The opportunity to know that many Theosophists who also subscribe to* THEOSOPHY *are meeting for study in widely separate locations on most of the continents is encouraging. Also, when one travels, it is possible that a list of Lodges will present the traveler with an opportunity to visit one or more ULT groups. And then, too, did not the magazine* THEOSOPHY *literally grow out of work undertaken by students on the ULT modulus? Such an acknowledgement would be natural, I think, and simply a matter of properly "giving lineage" as well as credit. A final question has to do with the fact that* THEOSOPHY *would seem to be the logical place for public discussion of ULT methods, successes, failures, etc.; and to indicate a connection with ULT could very well encourage good discussion which might not otherwise be initiated in print.*

No doubt a "logical place for public discussion of ULT methods" in print, would be the columns of this magazine, and this department in particular. THEOSOPHY was and is the outgrowth of the activities generated by the ULT methods of study and promulgation. It is interesting to note that the conception of a monthly publication did not originate with Robert Crosbie, who must certainly be regarded as the chief founder of ULT, but with one of his early associates. This particular individual was encouraged by Mr. Crosbie to proceed on his own initiative, and it was soon found that this way of seeking and assuming responsibility drew others into a valuable work. The present editors of THEOSOPHY are fully cognizant of the lineage of the publication, now in its fifty-second volume, and they welcome any *natural* opportunity to discuss the meaning and value of the United Lodge of Theosophists—as a focal point for the encouragement of individual endeavor on behalf of Theosophy. Further, the methods of ULT, representing a particular emphasis in the

Theosophical world, may contribute a good deal to any revaluations of method which take place in Theosophical groups of differing background, by way of cross-fertilization.

Another subscriber has recently written from the standpoint of a concern with the need for appropriate "advertising" for ULT in general and its various local representations in particular. He also wonders why there has been more notice of the Theosophical Society in Lookout during this past year than of ULT, and speculates, in addition, as to whether a change of format, which eliminates monthly reprints of articles by H. P. Blavatsky and William Q. Judge, represents a desire to find a "new orientation" more easily adaptable to the "college level." The reply of the editors may be of some interest in the context suggested by the first question. The letter reads in part as follows:

> We appreciate the nature of the concern regarding deletion of Lodge "advertising space." The reasoning behind the changes in format, made after conference and discussion, was this: While it is true that ULT is not an "organization," the identification with specifically-labeled bodies of students seems to *imply* an organization—with THEOSOPHY presumably speaking for these specially-grouped Theosophists. The thought of the editors was that the magazine should stand on its own merits and possibly become attractive to members of various organizations, something which is less likely to come about, we feel, if it can be regarded as a sort of partisan "house organ." There is some evidence that members of the Theosophical Society are now beginning to make use of THEOSOPHY, which we feel is all to the good.
>
> We assume that any who like the magazine will write to THEOSOPHY about study groups, and when this occurs we send them a copy of the monthly periodical, showing the addresses of the ULT Lodge closest to their location. We then also have a chance to say something about the close relationship between THEOSOPHY magazine and ULT.
>
> Speculation in respect to changes of policy in the content of the magazine is entirely unwarranted, since the same people are contributing articles as before, with no seeking of a "new orientation" for the benefit of the college level or anything of the kind. H.P.B.'s articles now are coming out in attractive pamphlet form as a gratis supplement, *seriatim,* for all subscribers. (Non-subscribers may purchase them for 35 cents.)
>
> We think you will find that the various mentions of the Theosophical Society, save in matters calling for clarification in respect to the history of the last century, have to do with comments on articles or speeches appearing in their publications. This is not

an advertising of the specific study groups or lodges of the T.S., but simply a recognition of pertinent material in a publication.

In conclusion, we suppose the intent is precisely *not* to "advertise," that is, not to appear to be trying to *sell* something, but we do agree that an appropriate way of calling attention to centers and their work is very much a concern of all those who work on THEOSOPHY. Usually, the inquirer who wants to know about various groups and classes gives us the opportunity for an individual reply, fitted to the specific nature of the individual letter. This actually takes more time and effort than printing a list of ULT Lodges in the magazine, but we are sure that, for the most interested persons who do inquire, the effort is well worth-while.

ANTIDOTE FOR PROSELYTISM

Theosophy is not in conflict with any form of religion, any society, any man, any opinion—however much these may be in conflict with Theosophy. What Theosophy is engaged in, through those who believe in it, as we do, without any mental reservations whatsoever, is a battle for *recognition*. Theosophy serves to explain the hidden side, the real and inner meaning of all things, for it is a friend to understanding, an aid to knowledge. By it a man may come to know himself through and through. It is because of misunderstanding of the real Self that we have all these religions, sects, parties, dogmas, with all their vested interests and sustainers. It is the Karma of the race that meets us, so we will not cry out nor dodge it when it confronts us. What we might otherwise think is the worst, is the best thing that could come, if we meet it in the right spirit, clearing up our Karma as we go along, making ourselves better instruments. We are not working because of our self-interest in the results, but for Masters and for humanity.

There are hundreds who have gone off on one wrong track or another. They all have some good traits—Karmic inheritances; but these do not bring Wisdom nor Will. They need guidance, not leadership. . . . In these days of proselyting and propaganda for all sorts of 'isms there is the more need for tolerance if we are to find those chinks in the mind of others through which questions may possibly be aroused. We can set the example of examining anything on its merits, and then presenting in contrast the Theosophical view, which accords with nature as a whole.

—ROBERT CROSBIE

ON FIRST ACQUAINTANCE— "THE SECRET DOCTRINE"

VII

PERSEVERANCE will certainly be strengthened if we keep in mind that some of the apparently barren and discouraging periods of study are the outer veil for important work of an inner nature; intellectual comprehension can deal only with the "tail-ends" and "effects" of such work; or, as put in the Proëm:

> It must be left to the intuition and higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain. (*S.D.* I, 21.)

Every effort we make to understand the teachings or apply them in practice enables hitherto unavailable help to flow in our direction—perhaps we could say that, as the imprisoned force seeks to re-unite with the universal force, its state "tends more and more to homogeneity, so on the seventh plane the form will disappear," yet this process must be actuated in a conscious sense:

> All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.
>
> Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly, (*Transactions of the Blavatsky Lodge,* p.134.)

If this "nameless force" is a principle analogous to the divine "Will," Alaya, or Buddhi-Manas, which is activated by altruistic

effort, we can see that the "extraneous" help is not definable or specific, but more in the nature of a general sustaining power; yet being part of the generality of Will or power, men participate in such only when they endeavor to subordinate their personal lives on behalf of the weal of all. This would seem logical—that a generalized power such as Will comes into play only with a generalized intent, and is likewise shut out and eliminated to the extent one allows separateness and its concomitant selfishness to dominate. In kindred words from *The Voice of the Silence*:

> That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one.
>
> If through the Hall of Wisdom thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

If we do not subdue the depravity of the merely personal, how are we to participate in "the world soul"? If wayward cells in our physical body refuse their mission in the synthesis of the greater unit, how are they to be anything more than a source of disease? Even if we do take one day at a time and try to make it both mentally and physically a reflection of the philosophy, still we may experience wide variations in the competence of our efforts. These efforts may be brought closer to the blueprint of our vision by maintaining ourselves as a "self-analyzing reflection"; and with depth in time a pattern can be seen.

When we decide that Kama-Manas is no longer to be the polestar in our journey through life, we are something like a ship that bravely sets out upon a sea of nothingness. No sooner does the voyage begin, than the ship is set to a violent pitch and roll. This pitching and rolling *may be* accelerated karma caused by the first faltering efforts to sacrifice the personal life for an impersonal one. At any rate, we see by watching the compass that the needle shows violent swings off course; and these divergences make us wonder if the ship is going in the right direction or is hopelessly lost. Yet, because we have resolved, the voyage continues and gains daily in distance travelled. With observation, a graph becomes possible to our mind's eye, such that we see the *average* fluctuation from our original direction, and can begin a correcting process that will reduce the "mean" fluctuation of our efforts.

This improvement may be partly due to Divine Will; this seems to be a general non-specific improvement such as that which improves the quality of a telephone system without changing the messages carried by it, a clarification of the communication lines between the vision we see and the acts we build.

If this "Divine Will" is akin to passion and desire on an earthly level, and to compassion in a higher sense, then it may be that it gains strength in one or the other direction according to the polarity of our thinking. If we could learn to become "intellectual altruists," even when there is no specific deed or person to be helped, we might be rendering mankind an invisible but powerful helping hand. Passions and desires will melt and give way to compassion when we become so mentally occupied in the latter direction that there is little room for the former—that is, the steed of Fohat will follow the pattern of our thought.

No sooner do we see this than the recognition that the mind is usually the servant of our senses becomes apparent. Our first step would be to investigate ways of weakening and eventually destroying the dominion of our senses upon our mind; this would not be so much a destruction of the connection between the two as a reversal of their roles, with the senses becoming quiescent except when serving or activated by the mind.

When we realize the extent to which the senses hold our minds in bondage, we are then invited to study this process of subjection—for instance, beginning with the eyes and ears. A prosaic examination in this direction might occur while one is riding the city bus. Here it is easy to see how the thoughts wander according to the sounds and sights around us. An effort to concentrate the mind on one thought brings the need, each time the mind has wandered, to discover whether the cause was one of sound or sight, or both, leading to a reverie of connected impressions. It is almost as if our mind were trying to escape from us and there were a metaphysical tug-of-war as to whether the "attention" is going to stay upon the thought we had overtly, *by choice,* decided upon, or wander its own way without our having any power in the matter.

To take the experiment a little further, we might set up a countervailing force by taking *The Secret Doctrine* with us on our next bus ride. Moving scenery and human beings could be eliminated as much as possible from the lines of vision by more neutral things like the

pages of the book and maybe the back of the seat in front of us. The ears could be isolated by attempting an attention to our study which shuts out the noise that surrounds us.

Yet unless one wanted to spend all one's mental day in devotion to the human race, to a more truthful and impersonal use of one's body and sensation-life for the benefit of all beings, the motor power for such effort is not likely to be found. It may be that each person must rely upon the Voice of his Conscience as to what is proper and natural to himself, in the overall pattern of effort to which he belongs; that is, if one is a stenographer and housewife, it may be one thing, if one is a husband with children and wife, it may be something else; or if one is a full-time worker for Theosophy without household responsibilities, still another line of effort may present itself—and then there are inner indications: "For the real Ego does not think as his evanescent and temporary personality does. . . . In the thoughts of the *real* man, or the immortal 'Individuality,' the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds; present actualities." (*Transactions,* p. 61.)

There is an element of rightness or "fitness of things" in each of us that, knowing past and future, can correctly judge of the present; what effort is *proper and within our capacity;* where the line between a Simon Stylites sort of activity and another type of sacrifice is to be drawn. As we begin to clear away the more obvious debris of our personality, the inner voice becomes clearer, and the effects of our wick-cleaning begin to appear as clarified vision which enlightens yet another step upon the Path.

The mind becomes master of its own house as the physical life becomes increasingly a servant for the "Inner." But in this reversal of roles, there is a death of the old order which we must endure; or, as said by St. Paul, "We must die that we may live again." For if one does not do this, how is the contrast between the searchlight and its reflector to be perceived?

YOUTH FORUM

Q. Even the commonest of men secretly aspires to do great things, sometimes channelling this yearning into what seem minor endeavors, such as becoming the patriarch in a family, the president of some struggling little business, the possessor of some kind of valuables, or perhaps the author of some book, any book, no matter how bad. The pathos is obvious to us when we see such shabby attempts to seem great, to attract admiring eyes, but, since all things are relative, it is not impossible that even kings, premiers and presidents can be seen in a ridiculous light—appear as just so many frogs in the rather shallow puddle called the world. Where did this almost universal egocentricity come from? Will the human race ever outgrow it?

Words we read in magazines almost always have a terribly "public" feeling about them, as though the person who wrote the article had stopped after each sentence to think, Will this phrase have a surprising effect? Will that phrase make the reader nod and smile knowingly? Part of the extreme self-consciousness of modern writers may be due to the great rise in literary criticism, which has instilled in them a fear of being shown ridiculous or soft or in some other way less than the men of rare talent they would like to think themselves. Such are, in short, afraid to be human. A writer who has acquired the knack of being coldly and devastatingly witty is safe from attack. The critics have no choice but to admire him, since in fact they have had a hand in creating him. This cursory glance at the present literary condition is not really irrelevant to the point of the question, for, as Ezra Pound has asserted, "Artists are the antennae of the race," and whatever is present in the character of mankind is likely to be accentuated in the artist. Many of these "antennae," and they are numerous these days, seem to have lost contact with universal vibrations, and now pick up mostly static—or commercials emitted by the other antennae so closely surrounding them. It seems to be true that many of today's writers (though of course not all) lack the

courage to ignore their audience long enough to sink to the bottom of their own souls, discover what it is they have to say. For everyone, writer or bricklayer, has something to say, and has his own "voice" to say it in, for the simple reason that everyone is an immortal individuality which is trying, aching, to express itself through human action. That action may not happen to lie in one of the arts or sciences, but it is certainly no less great because the rest of the world may not see its greatness. Jesus, though cynically branded "the king of the Jews," never aspired to kingship, and never wished for the prostrate worship which succeeding generations have accorded him. His enormous influence came, not from any actions he performed, but from the fact that he had comprehended the depths of his own soul, and could look into the hearts of others. Therefore when he spoke, it was in his own clear and resonant voice.

Many people today seem to be shouting and not being heard—perhaps because for some reason they are afraid—and so their voices are tinged with hysteria and are not their own. They want to be heard, and the rest of us, nostalgic for the days of prophets, are anxious to listen; but when they speak, when their first novel comes out, or when we hear their address, we discover how little they really have to say. The cause of this neurotic condition may lie in part in the paradox that man is most concerned about himself when at heart he considers himself very petty and insignificant. Thus most men's private philosophy, it would seem, consoles them with the thought that if man cannot fly, at least he can build airplanes. And certainly it is understandable that a man will long to be a king if he feels that his death will end all save what image of him remains in the imperfect memories of his contemporaries; he will want to write a brilliant, critically acclaimed satirical novel if he feels an emptiness in his soul, and a lack of simple greatness such as is evident in every line of Homer; he will feed upon that giggling feeling of elation that comes when the light of admiring eyes is fixed on him, so long as he is afraid to be alone with himself in a dark room.

One might almost say that the greater the man, the less he will *try* to distinguish himself in a crowd—though of course it is not always true that he will go unnoticed; Buddha lived with such incredible silence and simplicity that the whole world turned to look at him.

WHY RESISTANCE?

RESISTANCE attracts. If one resists irrationalism as an order of the day, one attracts it, and it will pursue him. A thing resisted is endowed with fearful proportions. Getting on the defensive is "non-projective thinking."

A just appraisal of oneself and others amounts to respect assumed. There is no inimical attitude. We must learn to recognize the "un-rule" of errantry. Do we not know that all of us humans go clad in the rags of fallibility?

Compulsions are simply ignoble. Fear is an "icing up." Daring is a flaming forth. But antipathy is disorder, held out of fear, indicating a missing *something*. Emotion is not yourself, and you know it is not the other fellow either; reactions to and *of* other persons are seldom intuitive. Appearances, external attitudes, are but camouflages of a brother's fearful trembling state. The individual nature of one's *drives* needs understanding.

Disturbances are uncalled for. Feelings "against" are entirely so. Really nothing should cause trepidity, or create among the mind-forces those tensions against one's best interests. Many a side-swipe in life is incidental to the internal (personal) struggle. None of it is worth a heart-attack.

To be among the "do-gooders" does not prevent one from being locked in identification with the unreal. Being "good" is apt to get one involved in all kinds of difficulties. Maybe it is better just to work?

This to take to heart: of the peacock be the surveillant. Watch the "lower" potencies, included in every motion. Don't undervalue; suspend judgment. Kama is separate from rightness. Above and beyond the expected, where only empathy focusses the recognition of "need," is a realm of brotherly obligation. Here one may critically abandon hope. But no one is alone, rudderless, who holds faith; but the faith that sustains is not focused upon the expectation of attainments, however noble these may be. When we struggle to attain we envision obstacles and the overcoming of them, and therefore see resistance where there is no resistance—a problem where there is no problem.

THE PIVOTAL DOCTRINE

GODS, created as such, would evince no personal merit in being gods. A Dhyan Chohan has to become one: he cannot be born or appear suddenly on the plane of life as a full-blown angel. Spirit per se is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, i.e., conscious Being, which is synthesized for us in Man.

Man proceeds from the Dhyan Chohan, and is a "fallen Angel," a god in exile. There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas from incalculable *Æons*—by the highest and earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth. These heavenly men or Dhyanis were the future *Egos* . . . commissioned to inform mankind. These Dhyan Chohans do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the third Root Race.

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men,* having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals are all future *men.* That fact alone, that a Spirit is endowed with intelligence, is a proof to the Occultist that that Being must have been a *man,* and acquired his knowledge and intelligence throughout the human cycle.

NOTE.—A student's collation from standard Theosophical sources.

The soul emerges from the Unknown, begins to work in and with matter, is reborn again and again, makes Karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistakes, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphan humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self.

Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first *form* that appears thereon, being preceded only by the mineral and vegetable kingdom—even the latter having to develop and continue its further evolution through man. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God and then—GOD, like every other atom in the universe.

The hierarchies of Dhyan Chohans or Angels "vary infinitely in their respective degrees of consciousness and intelligence." The highest are "the Lords of Light," the *divine* Intelligences charged with supervision of Kosmos. Yet, although only to the Highest can be ascribed any governance or guidance of nature and mankind, the very least occupies an important place in the whole scheme. Each class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchies of the Seven Dhyanis. Of the Dhyan Chohans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. The Adepts, Brothers, Mahatmas, are living men, using bodies similar to our own; they have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyan Chohans.

It is by eating of the fruit of knowledge which dispels ignor-

ance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use the occult expression—is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own, during one special Manvantara. "The thread between the *silent watcher* and his *shadow* (man) becomes stronger"—with every re-incarnation. The "Watcher" and his "Shadows"—the latter numbering as many as there are re-incarnations for the monad—are one.

The day when "the spark will re-become the Flame (man will merge into his Dhyan Chohan) myself and others, thyself and me," means . . . when everything will have re-entered the Great Breath. Ordinarily, a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the seventh Round in the present planetary chain.

After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate again in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn.

There is progressive spiritual development in the innumerable Solar systems of the infinite Cosmos. Until the time of the Cosmic Pralaya, the *Monad* will continue to act in the manner above indicated, and it is only during the inactivity, that the highest condition of Nirvana is reached.

on the lookout

Another Anglican Reincarnationist

The Toronto *Daily Star*'s staff-writer, Allen Spraggett, continues to present significant discussions of reincarnation through interviews with unusual churchmen. Mr. Spraggett's column, *The World of Religion,* for Oct. 5, is titled, "Minister Affirms Belief in Reincarnation Theory," and begins:

> Can a Christian believe in reincarnation?
>
> "That," says Rev. Harold Boon, Anglican reincarnationist, "depends on what kind of Christian you are.
>
> "If you are the kind who believes that some particular system of theology is infallible, you rule out the discussion to begin with. Personally, I consider myself a Christian—so does my bishop—and I believe that reincarnation is the fufillment of the Gospel."
>
> Mr. Boon, who lectured this week at the Toronto Theosophical Society, was rector of an Episcopal (Anglican) church in Philadelphia until his retirement two years ago.
>
> Does the church look askance at his belief in rebirth?
>
> "I have never had a bishop who faulted me for being a reincarnationist," Mr. Boon said. "Indeed, in various dioceses I have served as examining chaplain—my job was to test the theological knowledge of ordinands and report to the bishop."

Questions and Answers

In the course of the interview, Mr. Spraggett put a number of questions to Mr. Boon. The following answers, in particular, should be of interest to Theosophists:

> *Do the souls of humans come back in animal form?*
>
> This doctrine is called metempsychosis, or the transmigration of souls, and is a popular, fanciful belief in the East. But it is not part of Indian philosophy. I am in the Western stream of reincarnation belief which flows from Plato, Origen and Plotinus. In this concept human souls are never reincarnated in animals or insects. The spirit struggles upward through many human incarnations to higher manhood.

What determines the kind of incarnation we have?

Probably the readiness of the spirit to undergo certain experiences. I don't believe that rebirth operates on any mechanical principle of rewards and punishments—that the kind of life you get is entirely the result of your previous deeds and misdeeds. This is over-simplified. When you bring God into the process of reincarnation you bring in mystery.

What is the ultimate goal of the reincarnation process?

We are all to be Christs. Some will object that there can be only one Christ. But this view is based on a half-knowledge of the New Testament. Christ himself was the culmination of a long line of reincarnations. And our destiny is to become as Christ.

Annoyance and Opposition

Mr. Spraggett is aware of the fact that the views expressed by Mr. Boon are hardly representative of the main currents of Anglican thought. An inquiry addressed to Dr. Graham Cotter, director, Anglican Information Centre, brought forth the following reply:

I am somewhat embarrassed by Mr. Boon. There is a wide freedom in the Anglican Church but if I were Mr. Boon's bishop I would withdraw his licence to preach as he is obviously not competent to interpret the New Testament.

The Reverend John Hochban, dean of theology, Regis College, similarly reacts in a negative fashion:

Reincarnation is a serious heresy. . . . There is no doubt about the mind of the church on this question: Reincarnation is a grave error.

Reactions of this sort are hardly news, for they represent the long-established Christian view on pre-existence and rebirth. It now becomes apparent, however, that the pamphlet, *The Case for Reincarnation,* by the Rev. Leslie Weatherhead, another English divine, coincides with the spread of Neoplatonic thought among prominent Christians. Serious discussions of reincarnation have appeared from time to time in the English *Hibbert Journal,* and questionnaires have indicated that among the Anglican laity there are many who are intrigued by reincarnation philosophy. All of which brings to mind the interesting fact that, with the single exception of C. J. Ducasse's writings, nearly all the noteworthy, scholarly material on reincarnation has been written and published in England. Now, it appears, Canada may become the scene of a similar growth—out of orthodoxy into philosophy.

Medicine and Politics

An article titled "Every Physician's What's What," by Dr. Charles D. Aring (*Archives of Internal Medicine,* July, 1963), provides excellent reading for those concerned by some trends towards socialized medicine. President of the American Neurological Association, Dr. Aring evidently feels a responsibility to indicate the extent to which the vast authority accorded medical science may be "politicalized" in ways detrimental to individuals. Medicine influences legislation variously, as, for instance, in providing expert advice in relation to appropriations for care of the aged, men and women on relief, etc.

Dr. Aring selects a quotation from W. Macneile Dixon's *Human Situation* to indicate what may be the psychology of the "law-maker" concerning the problem of the greatest good for the greatest number. Mr. Dixon wrote:

> Regard for the rule . . . and regard for the person . . . are widely separated and often irreconcilable interests. The law, or the rule, knows no friends, cherishes no affectionate solicitude for the human soul, and offers no consolation to the individual man, "created sick, commanded to be whole." It presents, and must present to all alike, and at all times, an inflexible countenance. For the particular person, it has not a spark of consideration. . . . For it the individual is a mere abstraction, and the community or State the true and only reality. . . . It has never heard of souls, and has nothing to do with them, if they happen to exist.

Psychological Isolation of the Aged

"A bureaucrat almost invariably embraces 'the system' which lifts the burden from him," writes Dr. Aring. There are now 17,500,000 persons who have passed the age of sixty-five, with the total increasing daily. Currently proposed legislation to serve these "senior citizens" should be subjected to a good deal of psychological scrutiny, according to Dr. Aring. He writes:

> At best, the political proposition for medical aid to the aged is altruistic, at worst a bid for the bulk of some 17½ million votes of those now past the age of 65. The total increases daily. The chances are that it represents lack of political wisdom about the historical and psychological factors involved. I cannot deprecate enough the devastating technique that encroaches on the initiative of any individual, whether or not the maneuvering be machiavellian. Singling out a segment of the population for preference or for obloquy (depending on one's point of view),

and setting up one group as against another, does more than encourage the forfeit of birthright for a mess of pottage. On one hand, this divisive technique fosters isolation, and, on the other, it discourages a sense of responsibility. This tendency to insulate a group of people from the remainder interferes with communication between them and carries with it the suggestion that all such persons, unlike the remainder of the population, cannot work toward a resolution of their problems. Inherent in it is the implication of inadequacy, impotence, and immobilization.

Philosophy versus Efficiency

When a government undertakes to shoulder the burden of any particular group, regardless of age or condition, a situation is engendered which "rewards passivity and fosters regressive behavior," because "a premium is put upon being sick or disabled." Dr. Aring continues:

The main problem of the aged as I know it, is isolation, loneliness and unproductive idleness; "unregarded age in corners thrown." It is tragic to foster and even enforce these destructive trends, and contribute to a state which may be termed illness, by measures purportedly designed to benefit old age. The features of medical care for the aged, that rob the elderly worker of initiative and subvert the long-term good, and fasten a mortgage upon succeeding generations, require our utmost in statesman-like thought. The point is not who is going to foot the aging citizen's medical bill or any other, but rather what should be done to allow the citizenry a place and a purpose throughout life, to keep them from slipping into those worst of ills, which are mainly isolation, loneliness, and loss of self-respect. In collectivist schemes, sentimentalists overlook the individual, submerging him in a sea of universal benevolence. Man oriented toward living desires rather the stimulation that will elicit his powers, will keep him alert and wakeful, and *alive*. In the absence of challenge, an intolerable and appalling tedium invades the soul. That way lies madness. The thoughts of well-meaning reformers appear to be directed to one end only, to the cessation of effort which is all that elicits strength and life. In a sense this represents a promotion of death.

A Theosophical View

Some quoted material in the (Theosophy Co.) pamphlet, *Health and Therapy,* correlates with the point of view suggested by Dr. Aring. Take, for instance, the following from Dr. Franz Winkler's *Man: The Bridge Between Two Worlds*:

In medicine we believe to serve the cause of life, whereas often we are merely prolonging the process of dying. For we must not forget that every powerful chemical introduced into the human organism must needs have a deadening effect on the vitality of our consciousness, mechanizing it to a greater or lesser degree. Whenever we calm grief by the anesthetizing effect of a sedative, we suppress not only the manifestations of suffering, but also the personality of our patient. . . . Just as we use tranquilizers to deaden our emotions, we use stimulants to create a semblance of spiritual animation. Actually, however, living to the full is experience of grief and joy, is courage to live, and willingness to die. It would be a victory of death should we succeed in prolonging the processes of human vegetation beyond the scope of useful existence.

All this is not said as a criticism of modern medicine itself; nor as a warning against the use of drugs, but merely as an attempt to evaluate the price we must pay for the benefits which they bring.

A brief commentary follows in *Health and Therapy* (p. 5):

The laws of healing, considered theosophically, involve a metaphysical, transcendental dimension in the very structure of man. These laws are not new, but were the common property of many wise men in antiquity. This ancient system affirms that each individual human is an enduring soul, using—or misusing—a long series of physical bodies during successive reincarnations.

It is from the perspective of reincarnation that the Theosophical student endeavors to assimilate various ancient detailed descriptions of the "inner nature" of man.

Dr. Aring's Broader Proposal

It is, then, chiefly the "grouping" of the aged—or any deliberate grouping managed by bureaucratic politicians—that Dr. Aring protests. He concludes:

According to the way I think, freedom, initiative, and the sense of responsibility are not to be used as pawns in the political process; they are much too precious.

I want to offer a counter-proposal to the politically engendered scheme of medical aid for the aged, a scheme which carries the obloquy, whether justified or not, of fishing for votes. My proposal is not only thoroughly realistic, but humanistic, and I believe statesman-like; and it has the singular charm of garnering nothing for me or my profession; further, it is qualified by a continuing experience with the subject from the inside as a participant. My proposal is as follows: *liberal aid for long-term illness for those who want it regardless of age,* and particularly for catastrophic diseases not likely to be bettered basically by medical treatment. This special attention is recommended at a

time in life, regardless of age, when it is no longer feasible to draw on certain strengths and assets of the individual because a point of no return has been reached.

Will the political mind about which I know I have generalized rather too freely, take to a suggestion such as this? It has not up to now.

Beginning of Planets—New Theory

The July 6 *Science News Letter* notes the theory of Dr. Bertram Donn, of the National Aeronautics and Space Administration, and Dr. Gerald W. Sears, of General Dynamics, regarding the formation of planets, asteroids, and comets:

The earth [according to this theory] began as attractively shaped specks of matter to which other specks cling, forming something like the "dust mice" found under some beds. The same is true of other planets and the asteroids and comets.

Drs. Donn and Sears suggest that the planets began as "whiskers," specks shaped like filaments or thin plates. Such shapes, they said, would be 100 times more likely to cling together than ball-shaped specks.

Studies of the ways crystals form indicate that under high vapor pressure these whiskers would become loose, puffy aggregates which would entrap specks of all shapes. Thus the conglomerate would grow and gain in density.

Planetary Beginnings—The Secret Doctrine

There are many places in *The Secret Doctrine,* as students know, where nebulae and comets are discussed. One such comment, pertinent to the theory sketched above, occurs in Vol. I (pp. 203-4):

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. . . .

Some very critical readers will perhaps imagine that this teaching, as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to

> the moon being the mother of the earth. They will perhaps fancy that intuition is needed to harmonise the two. But no intuition is in truth required. . . . What is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!

The Atom

On page 485 of *The Secret Doctrine,* Vol. I, H.P.B. calls the atom "the most metaphysical object in creation." William Laurence's two-column article, "Probing the Atom" (N.Y. *Times,* June 30), shows this clearly, for whereas "nuclear physicists have constructed ever more powerful accelerators, popularly known as atom smashers, these machines, instead of clearing up the mystery, have confronted science with a host of ever more-baffling mysteries." On the basis of these discoveries, Laurence suggests:

> Nature has been playing a game of hide-and-seek with man's efforts to make her yield up her fundamental secrets. One of the most tantalizing of all the mysteries is the emergence, as the result of ever deeper penetration into the vastness of the infinitesimal nucleus, of a host of new particles in ever increasing number, the nature and function of which have so far eluded all efforts at understanding.

The Atom's Structure

"The world of the atom," says Laurence, "is so fantastic that it requires a complete readjustment in our concepts of space and time." The following description gives some idea of the nature and extent of the "readjustments":

> In the world of the atomic nucleus, a billionth of a second is a very long time, a trillionth of an inch is a measure of great length, and a quadrillionth of a gram is a mass of great weight.
>
> The atom has a structure analogous to the solar system. The nucleus of the atom is the "sun." Around the atomic "sun" revolve tiny "planets"—the electrons—in definite preordained orbits, with the same regularity and obedience to immutable laws as the earth and the other planets revolve around our sun.

The Electron

We will find nothing in *The Secret Doctrine* about electrons, neutrons, or protons, *as such*—these terms having been coined only in

recent years in order to describe observed phenomena. But any student of the *S.D.* will have little difficulty in correlating the following paragraphs from Mr. Laurence, either with what H.P.B. says about atoms or with what is implicit in her statements regarding gods, monads, atoms, and the life principle:

> It is the electron that has made possible the infinite variety of chemical reactions in the living and the nonliving world. Life itself is an electrical phenomenon mediated by an infinite variety of chemical permutations and combinations, and the electron is the vital force behind it all. Without the electron no chemical reaction and no life would be possible.
>
> The nucleus of the atom is composed of two fundamental building blocks of the universe, protons and neutrons, which have a mass nearly 2,000 times that of the electron. The proton carries a positive electric charge, equal and opposite to that of the electron. *The proton, under certain conditions, changes into a neutron, while the neutron may be transmuted into a proton.* (Our italics.)

"Nature Geometrizes"

An item in the Los Angeles *Times* for Oct. 2, notes the work of Caltech's chemist, Sten Samson, who has succeeded in isolating and studying the "atom" in a compound of sodium and cadmium. This atom is described:

> The atomic arrangement of the sodium-cadmium compound is the most complex ever worked out for an inorganic substance. Samson said the basic structural unit of the compound is a cube whose sides are less than one 8-millionth of an inch long. Inside this almost infinitesimally small cube are packed the hundreds of atoms of cadmium and sodium.
>
> Each cube is made up of eight smaller units, and each of these is an arrangement of even smaller many-sided geometrical "figures"....
>
> Samson said that even in this "microscopic realm" nature "insists on symmetry and beautiful geometric designs."
>
> There appears to be a striving for simplicity even in the most complex structures, the chemist said.

In the light of present empirical knowledge regarding the atoms, "it hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as 'force' and 'energy,' the fact that things that have life are living things, whether they be atoms or planets." (*S.D.* I, 49.)

New Form of Psychography

Our attention has been called to a news item in the Chicago *Tribune,* Dec. 8, 1962, which tells of the ability of one Ted Serios, of Chicago, to hold in his hands a camera pointed at himself, go into a trance, click the shutter, and get a picture of some distant object on the film. These pictures range, according to the *Tribune,* from Chicago's Art Institute to the United States Capitol and an Indian temple. The item continues:

> David Techter, paleontologist with the Chicago Natural History museum, has seen Serios produce 10 "successful" pictures in tightly controlled circumstances. "I cannot see any way it could be done fraudulently," Techter said.
>
> He made it clear that after eight months of experiments with Serios, he believes the picture-taking constitutes a legitimate psychic phenomenon. Techter, and others, believe that Serios can cause chemical changes in the emulsion of the photographic plate —just as light does. One theory is that he does it by "strongly focused brain power."

A "Passive Agent"

Although pictures undoubtedly *do* appear, the research laboratory which has Serios under contract for psychological testing has had as little success as Serios' friends did in getting him to predict what the picture would be. This inability to direct or control the phenomena is typical of mediumistic manifestations, according to H.P.B. (*Isis* I, 367):

> Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system.
>
> The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature.

"Peculiar Physical Organization"

The special psycho-physical organization of the medium is not necessarily innate—or at least is not always manifest from birth—but may be the result of a blow on the head or a general bodily shock. The latter was the forerunner of the unusual abilities of

Peter Hurkos, internationally-known psychic, according to the *Wilshire Press* (Los Angeles, Nov. 7, 1963). The account reads, in part:

> The Hurkos story began when he fell off a 40-foot ladder. Before the fall he was a house painter with only a vague belief in a God somewhere. After the fall, he startled all, including authorities of the war-time world, with his knowledge of secret material.
>
> He has submitted himself to the most searching tests, including those at Duke University's Parapsychology Laboratory, and he has been 87 per cent accurate in his "readings." He has located lost people, lost papers, and is perhaps best known for solving 27 murders in 17 countries.
>
> Hurkos works with an object belonging to the person he is "reading" or the person he is seeking information about. In his murder cases he worked with garments of the victims or by visiting the scene of the crimes. . . .
>
> His "readings" are gained through mental pictures and sometimes through a sound that isn't a voice but is a knowing. In experimentation with the controversial "psychic" drug LSD, he found his ability expanded. However, he warns against use of the drug by those who have not had a parapsychology foundation and without qualified guidance.

In answer to direct questions, Hurkos said: "Yes, I believe in reincarnation, and hell is here on earth where people hurt one another too easily. No, there's no life on the moon. But, of course, there's life on many planets."

Vaccination Linked to Skin Cancer

The following appeared in the New York *Times* for June 19:

> A dermatologist reported today that a highly malignant skin cancer, called melanoma, has been identified at the site of the vaccination scars of six adults, three of them beyond 60 years old. The occurrence, he said, was higher than could be explained by chance.
>
> The virus used to immunize man against smallpox has been found by scientists to cause tumors in mice. This occurs when it is used either in combination with a chemical irritant of the skin or when used alone if the mice are less than two weeks old. The possibility that sunlight triggered the latent virus to cause the tumor was suggested by Dr. Marmelzat, an instructor at the University of Southern California Medical School.